A Chryſtall Glaſſe FOR Chriſtian Women.

Containing a moſt excellent Diſcourſe of
The Godly life and Chriſtian Death of Miſtris KATHERINE STUBS, who departed this life in *Burton* upon Trent in Safford-ſhire, the fourteenth of December.

With a moſt heavenly confeſſion of the Chriſtian Faith, which ſhe made a little before her departure, as alſo a moſt wonderfull combat betwixt Satan and her Soule: worthy to be printed in letters of Gold, and to be engraven in the Table of every Chriſtian heart.

Set downe word for word as ſhe ſpake, as neer as could be gathered, by PHILIP STUBS, Gent.

REVEL. 14. ver. 13.
Bleſſed are the dead that die in the Lord: even ſo ſaith the Spirit, for they reſt from their labours; and their workes follow them.

LONDON,
Printed for *John Wright*, and are to be ſold at his Shop in Giltſpurre ſtreet at the ſigne of the Bible without Newgate. 1646.

BRITISH MUSEUM

frances wolfeston her book

A CHRYSTALL GLASSE for Christian VVomen: wherein they may see most wonderfull and rare examples of a right vertuous life and Christian death, as in the discourse following may appeare.

CAlling to remembrance (most Christian Reader) the finall end of mans creation, which is to glorifie God, and to edifie one another in the way of true godlinesse; I thought it my duty as well in respect of the one, as in regard of the other, to publish this rare and wonderfull example of the vertuous life, and Christian death of Mistresse Katherine Stubbs, who whilst she lived, was a mirrour of womanhood and now being dead, is a perfect pattern of true Christianity. She was descended of honest and wealthy parents; her Father had borne divers offices of worship in his Company, among whom he lived in great account, credit and estimation, all his dales: he was zealous in the truth, and of a sound Religion. Her Mother was a Dutch woman, both discreet and wise, of a singular good grace and modesty; and which did most adorne her, she was both religious, and also zealous. Her parentage.

This couple living together in the City of London many yeares, it pleased God to blesse them with children, of whom this Katherine was youngest but one: but as she was the youngest save one by course of nature, so was she not inferiour to any of the rest, but rather excelled them all (without comparison) by many degrees, in the endowments and quality of the minde.

At fifteene yeares of age her Father being dead, her Mother bestowed her in marriage to one Master Philip Stubbes, with Her marriage.

with whom she lived foure yeares and almost a halfe, very honestly and godly, with rare commendation of all that knew her, as well for her singular wisdome, as also for her modestie, courtesie, gentlenesse, affability, and good government: and above all, for her fervent zeale which she did beare to the truth, wherein she seemed to surpasse many: insomuch, as if she chanced at any time to be in place where either Papists or Atheists were, and heard them talke of Religion, what countenance or credit soever they seemed to be of, she would not yeild a jot, or give place to them at all; but would most mightily justifie the truth of God against their blasphemous untruths, and convince them, yea, and confound them by the testimonies of the word of God. Which thing how could it be otherwise? For her whole heart was bent to seek the Lord, her whole delight was to be conversant in the Scriptures, and to meditate upon them day and night: Insomuch as you could seldome or never have come into her house, and have found her without a Bible, or some other good book in her hand. And when as she was not reading, she would spend her time in conferring, talking, and reasoning with her Husband of the Word of God, and of Religion: asking him what is the sense of this place, and what is the sense of that? How expound you this place, and how expound you that? what observe you of this place, and what observe you of that? So as she seemed to be ravished with the same spirit that David was, when he said, The zeale of thy house hath eaten me up.

Her godly life.

Her love to the word of God.

She followed the commandement of our Saviour Christ who biddeth us search the Scriptures, for in them you hope to have eternall life. She obeyed the commandement of the Apostle, who biddeth women to be silent, and to learn of their husbands at home. She would never suffer any disorder or abuse in her house to be unreproved, or unreformed. And so gentle was she and courteous of nature, that she was never heard to give to any the Lye in all her life, not so much as (thou) to any in anger. She was never knowne to fall out with any of her neighbours, nor with the least child that lived: much lesse to scould or brawle, as many will now adayes for every trifle, or rather for no cause at all. And so solitarily was she given, that she would very seldome or never, and not then neither, except her husband were in company, goe abroad with any, either to banquet or feast gossip or make merry, as they terme it: Insomuch that she was noted by some (though most untruly) to doe it in contempt

Her gentlenesse.

contempt and disdaine of others. When her husband was abroad in London or elsewhere, there was not the dearest friend she had in the world that could get her abroad to dinner or supper, or to Playes or Enterludes, nor to any other pastimes or disports whatsoever; neither was she given to pamper her body with delicate meats, wine or strong drink, but rather refraine them altogther, saying, that she would eat to live, and not live to eat. And as she excelled in the gift of sobrietie, so she surpassed in the vertue of humilitie: For it is well known to divers yet living, that she utterly abhorred all kind of pride, as well in apparell as otherwise. She could never abide to heare any filthy or unseemly talke of scurrilitie, bawdery or uncleanesse, neither swearing nor blaspheming, cursing nor banning, but would reprove them sharply, shewing them the vengeance of God due for such deserts; and what is more, there was never one filthy, uncleane, undecent, or unseemly word heard to come out of her mouth, nor ever once to curse or ban, to sweare or blaspheme God any manner of way; but alwaies her speeches were such, as both might glorifie God, and minister grace to the hearers, as the Apostle speaketh. And for her conversation there was never any man or woman that ever opened their mouthes against her, or that ever did or could accuse her of the least shadow of dishonestie, so contentedly she lived, and so circumspectly she walked, as shewing even the outward appearance of the wife of evill. Her integrity of life

Againe, for true love and loyalty to her husband, and his friends, she was (let me speake without offence) I thinke the rarest Paragon in the world: for she was so farre from dissuading her husband to be beneficiall to his friends, that she would rather perswade him to be more beneficiall unto them. If she saw her husband to be merry, then was she merry: If he were heavy or passionate, she would endeavour to make him glad: If he were angry, she would quickly please him: so wisely she demeaned her selfe towards him. She would never contrary him in any thing, but by wise counsell and sage advise, with all humility and submission, seeke to perswade him. And also, so little she was given to this world, that some of her neighbours marvelling why she was no more carefull of it, would aske her sometimes, saying, Mistris Stubbes, why are you no more carefull for the things of this life, but sit alwaies poring upon a book, and reading. To whom she would answer, If I should be a friend unto this world, I should be an enemy unto God; for God and the Her demeanour towards her Husband.

Her little care of the world.

world are two contraries. Christ biddeth me, Love not the world, nor any thing in the world; affirming that if I loved the world, the love of the Father is not in me. Again, Christ biddeth me, first seek the Kingdome of Heaven, and the righteousnesse thereof, and then all these worldly things shall be given to me. Godlinesse is great riches, if a man be content with that he hath. I have chosen with good Mary the better part, which shall never be taken from me. Gods treasure (she would say) is never drawn dry. I have enough in this life. God make me thankfull, and I know I have but a short time to live here, and it standeth me upon to have a regard to my salvation in the life to come. Thus this godly yong Gentlewoman held on her course three or foure yeares after she was married. At which time it pleased God that she conceived with a man-child; after which conception, she would say to her husband, and many other her good neighbours and friends, yet living, not once nor twice, but many times, that she should never bear more children, and that child should be her death, and that she should live but to bring that child into the world: which thing, no doubt, was revealed unto her by the Spirit of God: for according to her prophecie, so it came to passe.

Her prophecy of her death.

Her delivery of child.

The time of her account being come, she was delivered of a goodly man-child, with as much speed, and as safely in all womens judgement as any could be. And after her delivery she grew so strong, that she was able within foure or five daies to sit up in her bed, and to walk up and downe her chamber, and within a fortnight after to goe abroad in the house, being throughly well and past all danger, as every one thought. But presently upon this sudden recovery, it pleased God to visit her againe, with an exceeding hot and burning quotidian ague: in which she languished for the space of six weekes, or thereabouts. During all which time, she was never seen nor perceived to sleepe one houre together, neither night nor day, and yet the Lord preserved her (which was miraculous) in her perfect understanding, sense and memory to the last breath: praised be his holy name therefore. In all her sickneese, which was both long and grievous, she never shewed any sign of discontentment or impatience, neither was there ever heard one word to come forth of her mouth, sounding either of indiscretion, or infidelity, of mistrust, or distrust, or of any doubting or wavering, but always remained faithfull, and resolute in her God, and so desirous she was to be with the Lord, that these golden

Her sickneese.

sentences

sentences were never out of her mouth: I desire to be dissol-
ved and to be with Christ: And, O miserable wretch that I
am, who shall deliver me from this body subject to sin: Come
quickly Lord Jesus, come quickly: Like as the hart desireth the
water springs, so doth my soule thirst after thee, O God: I had
rather be a doore keeper in the house of my God, then to dwell
in the tents of the wicked: with many other heavenly senten-
ces, which lest I should seem tedious, I willingly omit. She
would alwaies pray in sicknesse absolutely, that God would
take her out of this miserable world. And when her husband
and others would desire her to pray for health, if it were the
will of God; she would answer, I beseech you pray not
that I should live, for I think it long to be with my God:
Christ is to me life, and death is to me advantage: yea, the
day of death is the birth-day of everlasting life, and I cannot
enter into life but by death, therefore is death the door or en-
trance into everlasting life.

Her absolute prayer for death.

Her desire to be with God.

I know and am certainly perswaded by the Spirit of God,
that the sentence is given already by that great Judge, in
the high Court or Parliament of Heaven, that I shall
now depart out of this life, and therefore pray not for
me, that I might live here, but pray to God to give me
strength and patience to persevere to the end, and to close
up mine eyes in the justifying faith in the blood of my Christ.
Sometimes she would speake very softly to her selfe, and
sometimes very audibly, these words, doubling them an
hundred times together: O my God, why not now? why
not now? O my good God, I am ready for thee, I am
prepared: O receive me now for Christ his sake. O send
thy messenger death to fetch me, send thy Sergant to arrest
me, thy Pursevant to attach me, thy Herald to summon
me; O send thy Jaylor to deliver my soul out of prison, for
my body is nothing else but a stincking prison to my soul. O
send thy holy angels to conduct my soul into the everlasting
Kingdome of Heaven. Other some times she would lye as
if she were in a slumber, her eies closed and her lips uttering
these words very softly to her selfe: O my sweet Jesus, O
my love Jesus, why not now? sweet Jesus why not now?
O sweet Jesus pray for me, pray for me sweet Jesus: re-
peating them many times together. These and infinite the
like, were her daily speeches and continuall meditations,
and never worser word was there heard to come forth of her
mouth during all the time of her sicknesse. She was ac-
customed many times as she lay, very sadrenly to fall into a
sweet

Her godly meditation.

sweet smiling, and sometimes into a most hearty laughter, her face appearing right faire, red, amiable and lovely; and her countenance seemed as though she greatly rejoyced at some glorious sight. And when her husband would aske her why she smiled and laughed so: She would say, O if you saw such glorious and heavenly sights as I see, you would rejoice and laugh with me: for I see a vision of the joyes of heaven, and of the glory that I shall goe unto: and I see infinite millions of Angels attendant upon me, and watching over me, ready to carry my soule into the Kingdome of heaven. In regard whereof, she was willing to forsake her self, her husband, her childe and all the world besides. And in calling for her childe, which the nurse brought unto her, she toke it in her armes and kissed it, and said, God blesse thee my sweet babe, and make thee an heire of the Kingdome of heaven: and kissing it againe, delivered it to the nurse, with these words to her husband standing by; Beloved husband, I bequeath this my childe unto you, he is no longer mine, he is the Lords and yours. I forsake him, you, and all the world, yea, and mine own selfe, and esteeme all things but dung, that I may winne Jesus Christ: and I pray you sweet husband, bring up this child in good letters, in learning and discipline, and above all things, see that he be brought up and instructed in the exercise of true Religion.

Her glorious vision.

Her request to her Husband for the bringing up of her childe.

The childe being taken away, she espied a little puppy or Bitch, (which in her health she loved well) lying upon her bed: she had no sooner espied her, but she beat her away, and calling her husband to her, said, God husband, you and I have offended God grievously, in receiving this Witch many a time into our bed: we would have been loth to have received a Christian soule purchased with the precious blood of Jesus Christ, into our bed, and to have nourished him in our bosomes, and to have fed him at our Table, as we have done this filthy Curre many times; the Lord give me grace to repent it and all other vanities. And afterwards could she not abide to look upon the Witch any more. Having thus godly disposed all things, she fell into a trance or swound, for almost the space of a quarter of an houre, and so as every one thought she had been dead: but afterward she comming to her selfe, spake to them that were present, as there were many (both worshipfull, and others) saying, Right worshipfull, and my good neighbours and friends, I thanke you all for the great paines you have taken with me in this bed of my sicknesse; and whereas I am not able

Her hatred to the world.

Her extasie or swound.

to requite you. I beseech the Lord reward you in the kingdome of heaven. And for that my houre-glasse is runne out, and that my time of departure hence is at hand, I am perswaded for three causes to make a confession of my faith before you all. The first cause that moveth me thereto is, for that those if there be any such here that are not yet throughly resolved in the truth of God, may hear & learn what the Spirit of God hath taught me out of his blessed & all-saving Word. The second cause that moveth me is, for that none of you shall judge that I died not a perfect Christian, and a perfect member of the mysticall body of Jesus Christ, & so by your rash judgement might incurre the displeasure of God. The third and last cause is, for that as you have been witnesses of part of my life, so you might bee witnesses of part of my faith, and belief also. And in this my confession, I would not have you to think that it is I that speaks unto you, but the Spirit of God that dwelleth in me and all the elect of God, unlesse they be reprobates. For Paul saith, Rom. 8. If any one have not the Spirit of Christ dwelling in him, hee is none of his. This blessed Spirit hath knocked at the doore of my heart, and my God hath given me grace to open the doore of my heart, and he dwelleth in me plentifully. And therefore I pray you to lend your patience a little, and imprint my words in your hearts, for they are not the words of flesh and blood, but the Spirit of God, by whom wee are sealed to the day of our redemption.

The causes moving her to make confession of her faith

A most heavenly Confession of the Christian Faith, made by the blessed servant of God Mistris *Katherine Stubbes*, a little before she died.

Although the Majesty of God be both infinite and unspeakable, and therefore according to his excellent dignity, can neither be conceived in heart, nor expressed in word: yet to the end you may know what God is, in whom I believe, as farre as hee hath revealed himselfe to us in his holy Word, I will define him unto you, as the Spirit of God shall illuminate my heart. I believe therefore with my heart, and freely confesse with my mouth here before you all, that this God whom I believe, is a most

What God is.

glorious Spirit or spirituall substance, a divine essence, or essentiall being, without beginning or ending of infinite glory power, might and Majesty, invisible, inaccessible, incomprehensible, and altogether unspeakable. I beleeve and confesse that this glorious Godhead, this blessed substance, essence, or being, this divine power, which we call God, is divided into a Trinity of persons, the Father, the Sonne, and the holy Spirit, onely distinct in names and office, but all one and the same nature, in essence, substance, Deity, majesty power, might and eternity. I beleeve and confesse that God the Father, the first person in this blessed Trinity, is from everlasting, before and beyond all times, not made, nor created, nor begotten of any, but the onely Maker, Creator and begetter of all things whatsoever. I beleeve and confesse that Jesus Christ the Sonne of God, is the second Person in this glorious Trinity, not created, nor made of any, but begotten of the Father before all eternity, time, or worlds. I beleeve the holy Spirit, to be the third person in the sacred Trinity, not made of any, nor begotten, but proceedeth both from the Father and the Sonne as the very wisdome and inspiration of them both. I do beleeve and confesse, that this most glorious Trinity, is consubstantiall and coessentiall together, none before nor after other, none greater or lesser then other, of equall power, of equall Majesty, of equall glory and eternity, as before. I beleeve and confesse, that this God, this blessed Trinity, not onely created all things both visible and invisible, spirituall and corporall; where and whatsoever, but also that he upholdeth, continueth, and maintaineth them by his Almighty power and unsearchable wisdome through the secret working of his Spirit. I beleeve and confesse, that this great God ordereth and disposeth all things according to his good pleasure and will, and that he also foreseeth and foreknoweth all things according to his providence and prescience, so that nothing commeth to passe by fortune, chance, or casualty to him, though it seemeth fortuitall or casuall to us, who see neither the beginning, the middle, the ends, the causes, nor effects of things before they come to passe. I beleeve and confesse that the Lord our God, having created the universall engine and frame of this world, with all things contained therein, for the benefit and use of man, the last of all other creatures, even the first day created man after his owne similitude and likenesse, Holy, Pure, Good, Innocent, and in every part perfect

Her notable faith in the blessed Trinity.

God created all things, and governeth all things.

No fortune or chance.

and

and absolute, giving him also wisdome, discretion, understanding, and knowledge above all other creatures (the holy Angels onely excepted) and which was more, he gave unto him a certaine power, strength, faculty, (which we call frée will) by force whereof he might have continued and remained for ever in his integrity & holinesse, if he had would. But he had no sooner received this inestimable blessing of frée will in innocency and integrity, but by hearkening to the poysoned suggestions of the wicked Serpent, and by obeying of his perswasions, he lost his frée will, his integrity and perfection, & us all his posterity to the end of the World, and of a Saint in Heaven, he (and we in him) became firebrands of Hell, vassalles of Satan miscreants, and reprobates, abiects and cast-awayes before the face of God for ever. Then when there was no other way or means for men to be saved in the justice of God, I doe constantly beléeve and confesse, that God the Father in the multitude of his mercies, when the fulnesse of time was come, sent his own sonne Jesus Christ forth of his own bosome into this miserable world, to take our nature upon him, and that in the wombe of a Virgin, without spot or blemish of sinne, and without the help of man, by a wonderfull operation and overshadowing of the Holy Ghost.

Mans perfection.

Mans fall.

Christ his incarnation.

And as I constantly beléeve that Jesus Christ is come in the flesh according to the Scriptures, so I unfainedly beléeve that he offered up his blessed body upon the Altar of the Crosse, as a Sacrifice propitiatory, satisfactory, and expiatory, for the sinnes of the whole World, and for me the chiefe of all sinners: By vertue, power, and efficacy of which Sacrifice and oblation onely, I trust and beleeve to be saved, and by the merits of the blood of this immaculate Lambe (Christ Jesus) to be set frée and pardoned of all my sinnes whatsoever. And whereas the professed enemies of God, the Papists, doe bragge of their good workes, of their Merits, and Righteousnesse, and Deserts: I here before you all, in the presence of God and his holy Angels, doe utterly renounce, abandon and forsake all my owne Merits, Righteousnesse, and Deserts, as filthy dung: acknowledging my Merits to be the mercies of God in Christ, who is made unto me Righteousnesse, Holinesse, Sanctification, and Redemption. For I am assured, that if the Lord should weigh my Righteousnesse in the Ballance of his Justice, rewarding me according to the same, I should receive nothing but just Damnation for my deserts. I do further beléeve and

Christ his sacrifice.

Christ his Resurrection.

confesse that Iesus Christ having suffered death upon the crosse for me and all mankinde, rose againe to life the third day after, by the spirituall power of his Godhead, conquering thereby sin, death, hell, Sathan and all his hellish band. I do also beleeve that the same Iesus Christ after his most victorious Resurrection, ascended into heaven in the sight of the Apostles and holy Saints, a cloud receiving him out of their sight, there not onely to prepare a place for us to God the Father, at whose right hand hee now sitteth in equall glory and blisse for evermore.

Christ his Ascension.

The Heavens must hold christs essentiall body till the day of judgement.

I doe constantly beleeve that the heavens must hold his corporall presence till the day of iudgement: That his blessed body is circumscriptible and contained in one locall place and cannot be presented in every place at one and the same time: his Diety and his Godhead notwithstanding being in every place at once and filling full all places and yet contained in no place. For it is against the nature of a true body to bee presented in many places at once: and therefore the Papists in effect deny the body of Christ to bee a true, and essentiall, and naturall body, by teaching it to be present in their so many and sundry Pixes at once.

Christs comming to judgement, and of our resurrection.

I doe also beleeve and confesse, that this Iesus Christ, shall come at the latter day of iudgement (when the number of Gods elect shall be fulfilled) in the same likenesse that he was seen goe up into heaven, and with the same naturall body, to iudge both the quick and the dead, and reward every man according to his workes. At which day I doe constantly beleeve, that all flesh (I meane all mankinde onely) shall rise again by the omnipotent power of God, whereby he is able to subdue all things by himselfe, not one haire of their dead lacking. Then Death shall yeld up his dead, the Grave his dead, the Sea his dead, and Hell his dead. And then shall the Soules of the godly, of the Elect and chosen of God, enter into their owne bodies again, and be reunited together, their bodies now being renewed, altered and changed: For being before filthy and uncleane, they shall now bee made cleane and pure like to the glorious body of Iesus Christ, where they shall dwell for ever, in such joy as no heart can thinke, nor tongue expresse, nor pen is able to write. Upon the other side, the soules of the wicked and reprobate shall be reunited to their proper bodies, and both together shall bee cast into Hell fire where there is nothing but weeping, wayling, and gnashing of teeth for evermore.

Further-

Furthermore, I beleeve and confesse that the soules of all the Elect children of God, immediatly after the departure out of their bodies doe go into the kingdome of heaven into the hands of God, being guided and conducted thither by the ministery of the Angels of God, and not into Purgatory, Limbo Patrum, or any other place whatsoever. For whither the Soule of Christ was received when he cryed, Father into thy hands I commend my spirit, thither shall the soules of the children of God that die in the true faith of Iesus Christ, be received immediatly after their departure hence. In the Gospell after St. Luke we read, that the soule of poore Lazarus, of blessed Lazarus, straight after his death was carryed into heaven by the Angels of God, and not into Popish Purgatory, which was not hatched almost of two hundred yeeres after. The soule of the penitent and faithfull Theefe was carried straightway into Paradise, for so Christ told him: This day shalt thou be with me in Paradise, that is in the kingdome of heaven, and not in Purgatory. Solomon saith chap. the third. The Soules of the righteous are in the hands of God and there shall no torments come nigh them. Christ saith, He went into heaven to prepare a place for us, then not into Purgatory, except they will have their Purgatory to be heaven. Whither the soules of the faithfull do go after their departure out of their bodies.

He saith further, that where he is, there shall his servants be also. But I hope they will not say that Christ is in Purgatory but in Heaven, and thither shall all the Soules of the faithfull ascend immediatly, and therefore is the opinion of Popish Purgatory, both blasphemous and factitious: but the true Purgatory indeed is this, the blood of Iesus Christ, which cleanseth us from sinne: no other Purgatory do I know of by the word of God, nor acknowledge. Purgatory of the Papists blasphemous.

I beleeve also and confesse, that man is justified, that is pronounced just before God, free from sinne and all punishments due for sinne, by a true and lively faith in the blood of Christ onely, and not by his owne workes, merits, righteousnesse, or deserts, neither yet by any inherent righteousnesse in himselfe, as the blasphemous Papists teach, nor by any other meanes whatsoever: And therefore the Apostle to the Romans 4. was bold to say, that if Abraham were justified by workes, then had hee wherein to reioyce but not with God, for hee saith afterward in the third chapter, being justified by faith we have peace towards God through Iesus Christ. And therefore doe I constantly beleeve that wee are justified by faith onely, and not by the workes of the Law. For if good workes could save us, then had Christ died in Man justified by faith only.

vaine, and if they could save us, why would they not be called by the name of our Saviour? But when I say that faith onely iustifieth, I meane not a barren faith, or a dead faith without good workes, such as the Devils have: but I speake of such a faith as bringeth forth good workes in great plenty, and can no more be without good workes, then the sunne without light, and the fire without heat, or the water without her naturall moysture. If you would know why we should do good workes, if we cannot be saved by them, I will tell you: we must doe good workes for foure causes chiefly: First to shew our obedience to him that commanded us. Secondly, to glorifie him that created us, and ordained good workes also that we should walk in them. Thirdly, for the mutuall love and charity which we beare towards our brethren. Fourthly to make our salvation sure and certain unto us, as the Apostle speaketh. For these and other causes must we do good workes: and yet ye must not trust to be saved by them; for there is no other name given under Heaven whereby a man must be saved, but onely the name of Jesus Christ. I doe constantly beleeve and confesse, that all the Canonicall Scriptures are the infallible Word of God. that the holy Spirit of God was, and is the onely Author of them, and that holy men of God spake and writ them as they were taught, and inspired by the Spirit of God, as blessed Peter beareth record. I also beleeve that the holy Scriptures doe containe all things necessary to salvation, without all Popish trash of unwritten verities, or rather unwritten verylyes. I do further also beleeve and confesse that God the Father hath from everlasting, and before all worlds, in his discreet counsell, and by his everlasting purpose and decree, elected, chosen, and predestinate in Christ Jesus certaine of the lost sons of Adam, to be members of his body, and heires with him in his heavenly Kingdome. And other some hath he predestinate to everlasting destruction leaving them to their naturall sinne and corruption still. Now if you ask me what predestination and reprobation is: I answer, it is the everlasting purpose & decree of God, whereby he doth chuse some to salvation, and some to damnation. If you demand why he chuseth some to salvation and not all, finding them all in like state and condition: I answer in chusing some to salvation, he sheweth his unspeakable mercy, grace, favour, and love: and in chusing other some to damnation, he sheweth his power, his justice, and his judgment to all the world. For as by the one the mercy of God appeareth, so by the other

The Canonicall Scripture the infallible word of God.

Her faith in predestination of God and what it is.

other we may see what we have deserved: And if you ask me yet, why he chooseth some, and rejecteth other some, I tell you he may doe it at his blessed will and pleasure. For if I have two debtors that owe me two thousand pound apeece, it is in me to release the one of the whole debt, & to exact the whole of the other: for to the one I shewed but mercy, and to the other but justice. Now those that the Lord hath predestinate in Christ Jesus to everlasting Salvation, them doth he call in his good time, to the knowledge of his truth, to repentance, to integrity of life, and to all perfection: and those whom he doth call, them doth he justifie: and whom he doth justifie, them will he glorifie. And that the doctrine of predestination and reprobation standeth thus, the Apostle, Ephes. 1. 11. shewe[th] evidently, saying. We are chosen in Christ when we were predestinate according to the purpose of him, that worketh all things according to the counsell of his will: and in the fourth and fift verses of the same Chapter he saith, We are chosen in him (meaning Christ) before the foundation of the World, that we should be holy and blameless before him in love. Read Rom. 6. and many other places of holy Scriptures, and you shall find this doctrine to be very cleare. I doe further beleeve and confesse, that God hath his severall Churches, namely his Church triumphant in the Kingdome of Heaven, and his Church militant dispersed upon the face of the earth. I doe also beleeve, that this militant Church is twofold, visible, and invisible. The visible Church is known and discerned by these markes: the Word of God preached, the Sacraments sincerely ministred, and Ecclesiasticall discipline, and other censures of the Church duly executed. The other Church I call the invisible Church, not for that men are invisible, but that it alwaies appeareth not to the sight of the World, but is knowne of God onely, who onely knoweth who are his: I beleeve that this Church, his Spouse of Christ cannot erre, especially in matters of Salvation and Damnation, so long as she holdeth her head Christ Jesus aright. And I constantly beleeve that Jesus Christ is the onely head, ruler, and governer of this Church, and not Antichrist the Pope, nor any of his shavelings, as Paul testifieth, Ephes. 4. 15. saying, Let us grow up in all things in him who is the head Iesus Christ: again in another place he saith, As Christ is the head over the Church, so is the husband head over his wife. I beleeve and confesse, that Jesus Christ hath left not onely the holy Scriptures to instruct and teach his Church, but also Sacraments, in number two, to wit, Baptisme, and the Lords Supper, as

Our vocation or calling.

The Church twofold. and how,

How and when the Church cannot erre.

Christ is the true head of the Church.

Seales

Seals of his grace toward it, to confirm it in his truth, & as conduits of his mercy to conuey his grace and goodnes to it also, & therefore cannot be the things themselues. For it is against the nature of a Sacrament to be the thing signified thereby. Baptisme consisting of two natures, the visible Element, and the invisible grace. The visible Element is water, the invisible grace is the gifts and graces of the holy Ghost confirmed in baptisme. The water signifieth unto us that our whole nature is corrupted, & had need to be purged and cleansed. It signifieth also unto us our Regeneration, sanctification and new Birth: and it representeth also unto us the blood of Iesus Christ which cleanseth us from all sins. And I faithfully beleeue, that it is no more lawfull for a woman to minister this sacrament, then it is lawfull for her to preach, or to minister the sacrament of the Lords supper.

Sacraments and what they are, whereof they doe consist, and what they represent unto us.

And as concerning the sacrament of the Lords supper. I beleeue and confesse that it consisteth of two natures also: an earthly and heavenly nature or quality. The visible Element or earthly nature is bread and wine; the heavenly nature or quality, the body and blood of Christ signified thereby. The wine doth represent unto us the blood of Christ which was shed for us, and the bread doth signifie unto us also the body of Christ which was given for us: and as many as receive the sacrament worthily, in remembrance of the death and passion of Iesus Christ, doe eate and drinke Iesu Christ spiritually to their eternall salvation. And I doe verily beleeue that in this sacrament, neither the bread nor the wine, neither before nor after the words of consecration, as they terme them, are changed, altered, or transubstantiated into the reall, essentiall, and materiall body of Christ, but remain the same still in nature and substance that they were before. And therefore Paul feareth not to call it bread still manytimes in his Epistle to the Corinthians. And our Saviour in the 6. of S. Iohn saith, that they should see him ascend into heaven with the same body that he sate with them at supper, whole and uneaten; adding further, that the words which he spake were spirit and truth, and that it is the spirit that giveth life, the flesh profiteth little. And he biddeth us to celebrate this supper in remembrance of him and to preach his death therein til he come again. If Christ were in the Sacrament, flesh, blood, and bone, then the wicked might eat him, and so should there never any wicked be condemned: for Christ saith, He that eateth my flesh, and drinketh my blood, shall never die: yea, Rats, Cats, and Mice,

Neither the Bread nor Wine changed in the Lords Supper.

might

might eat his body, which were blasphemous & sacrilegious once to imagine, though the papists are not ashamed to teach it openly. And albeit that these Sacraments doe represent unto us most excellent things, yet doe they not confer grace of themselves, neither is the grace of God so tied to the materiall Elements that he cannot save without them. And therefore are the Papists more then cruell, that teach all children to be damned that die before Baptisme. For we read of certaine in the acts of the Apostles, that were Baptized and yet they had not so much as heard whether there were any holy Ghost or not. Simon Magus was baptized, yet hee received not the holy Ghost. And againe, Cornelius had received the holy Ghost before his baptisme. Iohn the Baptist received the holy Ghost in his mothers wombe, and the like. But yet notwithstanding, although the grace of God be not tied to the Sacraments, yet he that may receive them and will not, or else setteth light by them, shall never receive the gifts and graces signified by them.

I doe most constantly beleeve, that as Jesus Christ is the undoubted Saviour of the world, so he is our only Mediator, Advocate, and Intercessor to God the Father, and none but he alone, who is ascended into the Heavens, sitteth on the right hand of God, & maketh continuall intercession to God for us. Iohn saith, If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sinnes. And to the same effect Paul speaketh, 1 Tim. 2. 5. There is one God, and one Mediator between God and Man, which is the Man Christ Jesus. And as I beleeve that Jesus Christ is our only Mediator and Advocate, so I constantly beleeve that he is only to be called upon, invocated and prayed unto, & neither Saint, Angell, Patriarke nor Father, Martyr nor Confessor, Peter nor Paul, Apostle nor Evangelist, James nor Iohn, no not Mary her selfe, nor any other creature, how excellent soever they seeme to be in the eyes of the world. For we are assured by the Word of God, that the Saints can neither heare our prayers, nor grant our requests. Therefore the Lord saith, Call upon me in the day of trouble, and I will deliver thee, and thou shalt praise me. And again the Apostle saith. How shall they call upon him in whom they have not beleeved? Then as it is not lawfull to beleeve in any other save God alone, so it is not lawfull to pray to any other save God alone in the name and mediation of Jesus Christ onely.

Christ is our onely Mediator.

Christ only to be called upon, not Saints.

Her beleef whither the soule shall goe after her departure.

I doe constantly beleeve that my Soule, so soon as ever it departeth out of my body, shall be carried by the ministery of

We shall know one another in the life to come.

the holy Angels of God, into the Kingdome of Heaven, where I shall see and perfectly know Adam, Evah, Noah, Abraham, Isaac, Iacob, Moses, Samuel, David, and all other Prophets, Patriarks, and Fathers, together with Mary the Mother of Christ, Peter, Paul, Iames, and Iohn, and all other Martyrs and Confessors, and holy Saints of God, which have died since the beginning of the world, or which shall die to the end of the same. Oh, what a comfortable thing is this, that we shall know one another in the life to come, talk with one another, love one another, and praise God one with another, & all together world without end! And because some of you peradventure would hardly beleeve this doctrin to be so, I pray you give me leave to prove it by the word of God, and then I will make an end.

When God cast Adam into a dead sléepe, and made Woman of a rib of his side, he brought her unto him, and hee knew her straightway, and called her by her name. Could Adam in the state of innocency know his wife, being in a dead sléep, while she was in making, and shall not we being restored to a far more excellent dignity and perfection then ever Adam was in know one another? shall our knowledge be lesse in heaven then it is in earth? doe we not know one another in this life, where we know but in part, we sée but in part, yea as it were in a glasse, and shall not we know one another in the life to come, where all ignorance shall be done away? We shall be like (saith Christ) the glorious Angels which know one another, and shall not wee then know one another in the life to come? shall wee be like them in other things, and fail onely in this? We shall (saith the Apostle) sée and know Christ even as hee is, who is the wisedome, image and brightnesse of his Fathers substance, and shall wee not know one another? Wee are all members of one body, and shall we not know one another? Christ Iesus is our head and wee his members, and shall not his members know their head, and so consequently one another? They that are all fellow servants in one house, but for a short time in this world, doe know one another, and shall not wée know one another after this life, being fellow citizens in one and the same City, subiects in one and the same Kingdome, and serving one Lord, and Master, with one spirit and minde for ever, world without end? Shall brute beasts know one another in this life, and shall not wee know one another, séeing God face to face, in knowledge of whom consisteth all knowledge? The Apostles knew Christ after

he

he was risen again, and shall not we know one another after the generall resurrection of the flesh?

In the sixteenth of Luke we read how that the rich man lying in hell, knew Abraham and Lazarus in heaven afarre off. Then I reason thus: If the wicked that be in hell torments do know those that be in heaven so farre above; how much more shal the godly know one another, being all together in one place, and fellow citizens in the kingdome of Heaven? We read also in the 9 of Marke, how our Saviour Christ meaning to shew unto his Disciples Peter, Iames, and Iohn, as it were a shadow or glimmering of the joyes of Heaven, and therefore he is said to be transfigured before them, and his face did shine like the Sunne, his apparell was as the light, there appeared unto them Moses and Elias: (saith the text) Then it followeth, that if the Disciples being in their naturall corruption, and but in a shadow or glimmering of the joyes of Heaven, did know Moses and Elias, the one whereof died almost two thousand years before, and the other not much lesse: how much more shall we know one another in the life to come, all corruption being taken away, and we in the full fruition and possession of the joyes and glory of Heaven? This is my faith, this is my hope, and this is my trust: this hath the Spirit of God taught me, and this have we learned out of the word of God. And good Lord, that hast begun this worke in me, finish it I beseech thee, and strengthen me that I may persevere therein to the end, and in the end, through Iesus Christ my onely Lord and Saviour.

Satan temptech her.

She had no soner made an end of this most heavenly confession of her faith, but Satan was ready to bid her the combat, whom she mightily repulsed and banquished by the power of our Lord Jesus on whom she constantly beleeved. And whereas before she looked with a sweet, lovely and amiable countenance, red as the Rose, and most beautifull to behold: now upon a sudden she bent her browes, she frowned, and looked as it were with an angry, sterne, austere countenance, as though she saw some filthy, some ugly and displeasant thing. she burst forth in these speeches following, pronouncing her words scornfully and disdainfully, in contempt of him whom she spake to.

A moſt wonderfull conflict between Satan, and her Soule, and of her valiant conqueſt in the ſame by the power of Chriſt.

Her wonderfull temptation and valiant conqueſt in the ſame.

HOw now Satan, what makeſt thou here? Art thou come to tempt the Lords ſervant? I tell thee (thou hell-hound) thou haſt no part nor portion in me, nor by the grace of God never ſhalt have: I was, now am, and ſhall bee the Lords for ever: yea Satan, I was choſen an elect of Chriſt unto ever laſting ſalvation before the foundation of the world was laid and therefore thou muſt get thee packing thou damned dog and go ſhake thine ears, for in me thou haſt nought. But what doſt thou lay to my charge, thou foule fiend? Oh, that I am a ſinner, and therefore ſhall be damned: I confeſſe indeed that I am a ſinner; and a grievous ſinner, both by originall ſin, and actuall ſin, and that I may thank thee for: and therefore Satan I bequeath my ſin to thee from whence it firſt came; and I appeal to the mercy of God in Chriſt. Ieſus Chriſt came to ſave ſinners (as he ſaith himſelf) and not the righteous. Behold the Lamb of God (ſaith Iohn) that taketh away the ſins of the world. And in another place he crieth out, The blood of Ieſus Chriſt doth cleanſe us from all ſinnes. And therefore Satan I conſtantly beleeve, that my ſinnes are waſhed away in the precious blood of Ieſus Chriſt, and ſhall never be imputed to me any more.

Her diſputation with Satan.

But what ſayeſt thou now, ſatan? Doſt thou aſk me how I dare come to him for mercy, hee being a righteous God, & I a miſerable ſinner? I tell thee Satan, I am bold through Chriſt to come unto him, being aſſured and certain of pardon and remiſſion of all my ſinnes for his Names ſake. For doth not the Lord bid all that bee heavy laden with the burthen of ſin, to come unto him and he will eaſe them? Chriſts armes were ſpread wide open (Satan) upon the croſſe, (with thoſe he ſpread her own armes) to imbrace mee and all penitent ſinners: and therefore (Satan) I will not feare to preſent my ſelfe before his foot-ſtole, in full aſſurance of his mercy for Chriſt his ſake. What more Satan? Doſt thou ſay, it is written, that God will reward every one according to his deſerts? So it is written again, (thou deceitfull Devill) that Chriſts righteouſneſſe is my righteouſneſſe, his workes my workes, his deſerts my deſerts, his merits my merits, and his precious blood a full ſatisfaction for my ſins.

But

O but God is a iust God (thou sayest) and therefore in iustice must nedes condemne me.

I grant (Satan) that he is a iust God, and therefore he cannot in iustice punish mee for my sins, which he hath punished already in his own Son; It is against the law of iustice to punish one fault twice. I was and am a great debter unto God the Father, but Iesus Christ hath paid the debt for me, and therefore it standeth not with the iustice of God to require it again: And therefore avoid Satan, avoid thou firebrand of hell, avoid thou damned dog, and tempt me no more, for he that is with me is mightier then thou, even the mighty and victorious Lion of the tribe of Iuda, who hath bruised thy head, and hath promised to be with his children to the end of the world. Avoid therefore thou bastard, avoid thou cowardly souldier, remove thy siege, and yeeld the field won, and get thee packing, or else I will call upon my grand Captaine Christ Iesus, the valiant Michael, who beat thee in Heaven, and threw thee down to hell, with all thy hellish traine and deuillish crue. She had scarcely pronounced these last words, but she fell suddenly into a sweet smiling laughter; saying, Now he is gone, now he is gone, do you not see him flie like a coward, and runne away like a beaten cock? He hath lost the field, and I have won the victory, even the garland and crowne of everlasting life, and that not by my owne power and strength, but by the power and might of Iesus Christ, who hath sent his holy Angels to keep me. And speaking to the that were by, she said, Oh would God you saw but what I see: for behold I see infinite millions of most glorious Angels stand about me, with fiery Chariots ready to defend me, as they did the good Prophet Elizeus: These holy Angels, these ministring Spirits are appointed by God to carry my soule into the kingdome of heaven, where I shall behold the Lord face to face, and shall see him not with other, but with the same eyes. Now I am happy and blessed for ever, for I have fought the good fight, and by the might of Christ have won the victory. Now from henceforth I shall neuer taste neither of hunger nor cold, paine nor woe, misery nor affliction, veration nor trouble, feare nor dread, nor any other calamity or aduersity whatsoever. From henceforth is laid up a Crowne of life, which Christ shall give to all them which love him. And as I am now in possession thereof by hope, so shall I be anon in full fruition thereof, by presence of my soule, and hereafter of my body also, when the Lord shall please. Then shee spake softly to her selfe as

The guard of Angels.

Her Meditation.

followeth: Come swéet Jesus, come my love Jesus. O send thy Purlevant swéet Jesus to fetch me: O swéet Jesus strengthen thy servant, and kéep thy promise. Then sung she a Psalme most swéetly and with a chéerefull voice: which done, she desired her husband that the 23. Psalme might be sung before her to Church. And further she desired him that

Her request to her husband not to mourn for her.

hee would not mourne for her, alleadging the Apostle Paul, where hee saith, Brethren I would not have you to mourne, as men without hope, for them that die in the Lord: affirming, that she was not in case to bee mourned for, but rather to bee rejoyced of, for that she should passe (as shee said) from earth to heaven, from men to holy Angels, cherubims, and seraphims, to holy Saints, Patriarks and Fathers yea to God himselfe. After which words very suddenly she seemed as it were greatly to rejoyce, and loked chéerfully as though shee had séen some glorious sight. And lifting up her whole body and stretching forth both her arms, as though shé

Her talke with Death and friendly welcomming of him.

would embrace some glorious and pleasant thing, said, I thank my God through Iesus Christ, he is come, hé is come, my good Jaylor is come to let my soul out of prison. O swéet death thou art welcome, welcome swéet death; never was there any guest so welcome unto mee as thou art welcome, the Messenger of everlasting life, welcome the doore and entrance into everlasting glory, welcome I say, and thrice welcome my good Jaylor do thy office quickly, and set my soule at liberty: Strike swéet death, strike my heart, I feare not the stroke, now it is. Father into thy blessed hands I commend my spirit: swéet Jesus into thy hands I commend my spirit: blessed spirit of God I commit my soule into thy hands: O most holy, blessed and glorious Trinity, three persons and one true and everlasting God, into thy blessed hands I commit my soule and body: at which words her

Her last words.

breath staied, and so moving neither hand nor foot, she slept

Her death.

sweetly in the Lord.

1 AP 57

Thus thou hast heard (gentle Reader) the discourse of the vertuous life and christian death of this blessed and faithfull servant of God, Mistris Katherine Stubbes: which is so much the more wonderfull in that she was but young & tender in years, not halfe a year above the number of twenty, when she departed this life. The Lord give us grace to follow her example, that wee may come to those unspeakable joyes wherein she now resteth, through Iesus Christ our Lord: To whom with the Father & the holy Ghost, be all honor, praise dominion and thanksgiving both now and evermore. Amen

FINIS.